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[ONE PENNY.]

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NOTES OF THE WEEK.

A FINAL letter from Professor Jacks in the correspondence on "Is Hegelianism Harmful to Morality?" we shall publish next week, and this, we trust, will be followed by one more letter from Professor Upton, closing the present discussion. That the philosophical controversy on the subject of Free Will can ever be brought to a conclusion satisfactory to both sides the history of human thought does not lead us to expect.

A ROMAN CATHOLIC correspondent writing in this week's *Guardian* on the Eucharistic Congress, makes the following significant comment on the Roman praise of English liberality:—

"What the Congress reckoned upon in choosing London was English tolerance, and a Papal Cardinal Legate sets foot on English ground, after centuries of banishment, with a compliment on his lips for English liberty. I do not know how these praises strike the large number of my co-religionists. English Catholics are loyal subjects, they are proud of English liberties; certainly every one who welcomed the Cardinal Legate felt this pride. Yet they were come to pay homage to a religion which represents diametrically opposing principles. It is no doubt highly satisfactory that the Roman Catholic in England may have his public cathedral in the heart of the capital, but, until the entry of the Italians in 1870 seized the power from his hands the Pope steadily refused to permit such an enormity as the erection of an English church within the walls of Rome. Anglicans were permitted to

hold services in a room outside the city walls, and if the Archbishop of Canterbury were to die in Rome the Pope would not permit his remains to be buried in consecrated ground. Can the statement be rebutted that Papal praise of English tolerance means simply that it is most praiseworthy for a heretic sect to allow liberty of worship to the ministers and the faithful of the true Church, and involves no approbation whatever of the principle of equal rights for all religions, or any intention of according such equality in return?"

REFERRING to the public procession, in which it had been intended to carry the Host through the streets, the same writer says:—

"The Holy Eucharist has ever been not the bond of union but the bread of contention among Christians. It can only tend still further to widen the breach of charity when this pledge of Christ's love is made the home of a false orthodoxy. Archbishop Bourne has been edifying the Roman Catholic faithful in England, and instructing the heretic, by informing them that the Mass is the central mystery of religion. This and the cognate assertion that the Eucharist is 'the centre of Catholic worship' are simply bold misstatements, offending Christian theology, and Catholic truth. What! the sacramental Body of the Incarnate Son the centre of our worship? The centre of our worship is and can only be God Blessed for ever. Neither may the Mass be substituted with impunity for the central doctrine of the Incarnation. The Mass, which is the offering and consecrating of the holy elements, is indeed the central act of Christian worship; but man's acts of worship are not to be confused with their object. Our position as Christians is that the Eucharistic offering and Commemoration is the highest form of the worship of the Divine Being. It is as dangerous to identify the Blessed Sacrament with God the Holy Trinity as to merge our Lord's humanity in His Divinity. Such parodies of faith are examples of what I have said before in these columns, that Rome has never chidden excess in dogmatic statement. . . In the Church of the future—the Church in which men of the modern world can live and breathe—over-statement will be discredited and discouraged, and will be recognised for what it is—the sign not of the fulness but of the defect of robust faith. For over-statement, in fact, means that we have lost touch with the actual realisations of faith and spiritual experience."

OF the Third International Congress for the History of Religions we have some further notes this week. An article on the Congress in last week's *Nation* referred as follows to the special significance of this third meeting, held at Oxford:—"A more liberal strain has long been making its way into the religious thought of that ancient University. Stimulated, perhaps, by the turn given to philosophical idealism by Green and Caird, the Oxford world was ready for a more philosophic interpretation of religious teaching. The foundation of a non-sectarian school of theology at Manchester College secured a basis for disinterested theological research, and the theological faculty itself contains men of the moderation and learning of Dr. Sanday and Hebraists like Canon Driver, whose 'Old Testament Literature' is a convenient text-book of the results of scholarship in reconstructing Old Testament history. In Professor Tylor, who is Hon. President of the Congress, Oxford has in her midst the founder of English anthropology, and she has more than one original worker to carry on the tradition and apply the results of anthropological research in other fields—to her own special subject, classical literature, as well as to the pastures new of more modern learning. As no other English city preserves so much of the fragrance of the past in the midst of the stir of modern life, so perhaps there is no home better suited for cultivating the true spirit in which the study of development should be approached. The sense of growth in social tradition, of secular process of change in thought and institutions, and of deep underlying identity of human nature and social structure—is hardly to be communicated by books or proved in so many propositions. It is more like an atmosphere of thought which is to be breathed or felt, and nowhere is it more readily felt than at Oxford."

SPEAKING further of the influence of such a Congress, the article in the *Nation* continued:—"The history of religion will not of itself yield us intrinsic speculative truth on the fundamental problems. Yet it has an educative influence which may help us to understand these problems better. It teaches the most dogmatic among us some sympathy with the gropings of mankind. It emphasises the essential importance of the meaning and the relative emptiness of the inadequate form in which the meaning is conveyed. It tends to show how near men draw to one another, all unconsciously, perhaps, in proportion as they dig down to the deepest truths, and how shallow and

valueless by comparison are the difference of formula that create the contentions and controversies."

So also the *Times*, in a leading article on the close of the Congress, last Saturday said:—"One of the effects of the study which the Congress seeks to advance is to create a spirit of tolerance and of reverence, and at the same time to discover a thread of connection between the rudest and the most refined forms of worship. The study of various religions is a school of charity, a revelation of the community of ideas of people who do not know, or wish to know, each other, a rebuke to pride and race sectarianism. We are made acquainted, as in some of the papers read at Oxford, with the usages of remote tribes with coarse, material modes of adoration. Their altar may be a pole, a pile or heap of stones, a monolithic pillar, a rough platform of driftwood or mound of earth to mark the spot where the blood of the totem was spilt. It is generally found that underneath the uncouth, barbaric exterior is some element not to be despised." After referring to some of the most striking papers read at the Congress, the *Times* article concluded:—"We have said enough as to the Congress, which met fitly in the University of Jowett and Max Müller, to show that to everyone, be he scholar or not, it helps to illuminate the dark place in the past, and may perhaps give light as to the future thoughts of men on things deepest and nearest."

DR. HAGBERG WRIGHT, in a letter from Yasnaya Polyana, published in the *Times* of September 17, gave a most interesting account of his visit to Tolstoy on his eightieth birthday, as bearer of the English letter of greeting. August 28 in Russia, our September 10, was, he says, a magnificent and cloudless day, and while all public demonstrations in honour of the birthday had been forbidden by the authorities, "emotion and sympathy were visible, though suppressed" as he drove from the village three miles away, where he had spent the night, to the house. There he found a quiet family circle round the breakfast table, and after a time he was summoned to see Tolstoy in his room. "He was lounging in an arm-chair, looking great in his weakness. His face lit up with a kindly smile and with a benign and spiritual look. . . . He asked me to show him the address and signatures from his English friends, which he understood I had brought over from England. Greatly touched by Mr. Gosse's holograph letter and the printed address, he turned over the pages of the signatures, and asked me to point out to him those names which would interest him most. It would be invidious to mention those which struck him, but he was evidently much astonished by the variety of people—professors of law, and vegetarians, novelists, critics, actors, and true disciples of his own. 'This is a very precious mark of esteem, very, very pleasant to me,' Tolstoy said. 'It is well indeed to receive such demonstrations on one's eightieth birthday; if one received them at thirty one would really imagine oneself to be a person of some importance. I thank you most sincerely, and I thank all my English

friends for this mark of sympathy.' And he lay back in his chair, and said, 'I am quite well, but I am feeble. Thank them all for me.'"

DR. WRIGHT spent the day with the family—a very quiet day, "like an English Sunday at home," except for the stream of letters and telegrams, a thousand in all, which came pouring in. "To enumerate or give an idea of their contents would be impossible. Suffice it to say they arrived from every part of the world, some with hundreds of signatures, others anonymous, all bearing testimony to Tolstoy's genius and fame. I think the two which I would single out as being the most touching would be the address from the Single Taxers of Australia, who are followers of Henry George, and one from the waiters of a music-hall in Moscow. The latter is one of the most feeling addresses I have ever read. 'Of course,' runs one sentence from these waiters, who serve the fast and fashionable men of Moscow, 'we are far from following the ideals set forth by you, but we rejoice in the thought that we are beginning to learn a little of your teaching, and out of "men" ("man" is the name given to a waiter in Russia) we are becoming human beings, who have a consciousness of God and are striving towards eternal truth.' This address Tolstoy told us was the one he valued most."

In the evening Tolstoy came in to dinner with his family and a few intimate friends. He was greatly touched by all the expressions of feeling that had come in. "A man of greatness and truth," says Dr. Wright, "was sitting there in his chair and looking on at all of us with calmness and benevolence, fully aware that his life had begun to close." The last glimpse of him we have in the letter is of the old man quietly "playing a game of chess with a friend."

A COMMUNICATION has been addressed from the Home Office to a number of persons interested in the case of Daisy Lord. Under a life sentence in such a case as hers the Home Secretary says:—"The prisoner undergoes a longer or shorter period of detention in a convict prison under discipline and with the best training and guidance which can be given by humane officers with special experience of such cases. In the prison there is also a committee of ladies who, without holding any official position, take a keen interest in the prisoners and give valuable assistance in the work of their reformation. There can be no doubt of the advantage, both physical and moral, which most prisoners of this class derive from this training. In the case of the hardened criminal it may be ineffective, but women who have been convicted of infanticide are rarely of that class, but are generally amenable to good influence and capable of having their character improved and strengthened. The term of detention varies, but it now, save in exceptional circumstances, rarely exceeds three years. And it may be shorter if the prisoner is of previous good character or if she responds readily to wholesome influences, and if she has friends who can undertake the responsible care of her on her release, or a home can be

found where she can be received and cared for. As soon as these conditions are fulfilled she is released conditionally to her friends or to the home; her further progress is carefully watched, and as soon as it is seen to be to her advantage the conditions of her release are cancelled, and she is restored to complete freedom."

RESUMING his inquiries in the *British Congregationalist* as to "What is the Evangelical Faith?"²² Dr. Forsyth traverses the position of Wendt, where, in his new "Dogmatics,"²² he discovers the gospel in the teachings of Jesus alone, sweeping aside the whole of Paulinism. And he supports Wernle's view that Wendt by this method fails to secure a gospel for all time. He argues that even the tremendous conviction of Jesus is insufficient without some witness that it produced an adequate effect on his early followers, in short, without the "Pauline faith that Christ did something objective, crucial, and final, once and for all."²²

REFERRING in the course of his article to the charge of obscurity sometimes made against him, Dr. Forsyth, in a lengthy footnote offers a defence, in the course of which the following remarkable passage occurs:—"It is not possible to be promptly and perfectly clear in discussing τὰ μεγάλα τοῦ θεοῦ. I own to starting from a conception of Christ which is very unwelcome for the time, and which does not regard him as one of those clear, simple, and transparent natures, amiable, accessible, urbane and intelligible, who mean so much for an age whose culture outruns its conviction, and whose religion is expected to make it feel at home in the world and its better side. I regard him, on the contrary, as the revelation of God because of the depths, the riddles, even the contradictions which lay volcanic in his character, but composed in His mighty reconciliation; and which alone make Him adequate to a world so vast and daimonic as that which He has redeemed. He was much more masterful than brotherly, framed on the lines of a Carlyle rather than a St. Francis. He was theologian enough to ask for faith before love, and to believe in election, which a 'simple' religion has outgrown; and in order that the sifting might take place he mystified the public with parables (Matt. xiii. 10 foll.). He was a provoking ironist, and so little of a teacher in the pastoral sense that he was a perpetual puzzle to plain people with plain needs and questions. And all this, and more like it, because he came primarily to do something over men's heads for God, and to be understood of Him (Matt. xi. 27), and only secondarily, yet surely, to be understood of men who will."

THE *Christian Commonwealth* reports very successful meetings at Aberystwyth in connection with the Alpha Union Summer School of Progressive Theology and Applied Christianity. The Rev. R. J. Campbell preached to large congregations and presided at a session at which he answered numerous questions on theology. Two devotional addresses, deeply spiritual in tone, were delivered by the Rev. T.

Rhondda Williams, of Bradford. The Rev. Basil Martin, of Hereford, spoke on "The Indwelling God"; the Rev. J. Bruce Wallace on "The Core of Christianity," and "What is the Word of God?" The Rev. J. Stitt Wilson, a young minister from California, who for some months past has been carrying forward with great enthusiasm a Socialist Crusade at Bradford, Cardiff, and elsewhere, was much in evidence at the meetings, his address, "The Messiah Cometh, Riding upon the Ass of Economics," being peculiarly original and effective. The papers were followed by discussion.

A PARTICULARLY able paper was that read by the Rev. G. T. Sadler, of Wimbledon, on "The Person of Christ." The paper was remarkable also for its lucidity and courage. There was no hedging, no shirking of difficulties, and yet a most searchingly critical and analytical paper was lit up with a devout and sincere presentation of the loftiest of ideals. Quoting, "Jesus divinest when thou most art man," he asked, "Does this mean we are to cling to Unitarianism or Trinitarianism? Neither. It is time these terms were dropped; they have served their purpose. We have now risen above them both. We have gained a point of view which includes the truth in both, and goes beyond both. We can now be simply Christian, seeing God in the fall of a sparrow, in the aspirations of good men, and, most of all, in the person of Jesus Christ." As to conscious pre-existence, it was clear from the Synoptics that Jesus himself knew nothing of this; the virgin birth was the product of poetical imagination; in knowledge Jesus was limited like other human beings, he could not have been sincere had he chosen Judas and yet not believed in him. His miracles did not extend beyond a mighty power to heal functional nervous disorders by suggestion. His death was not the result of a pre-arranged transaction between the Father and himself, it was an offering in love for human beings; how he lived again amongst men was a matter not decided, but the significant fact was that the disciples believed him to be still alive; the indwelling Christ was a beautiful spiritual conception, but must not be confounded with an indwelling Jesus of Nazareth, for this would involve a doctrine of the person of Jesus separate from our idea of man. Mr. Sadler concluded, "There is, then, no doctrine of Christ's person, apart from our idea of man, and Jesus himself never meant there to be. This conclusion does not lower our idea of Jesus. It exalts our idea of man . . . To be a Christian is honestly to accept the interpretation of life which Jesus brings. It is not the acceptance of a dogma concerning his person, but an incarnation of his spirit, that makes us Christians."

MESSRS. T. & T. CLARK'S "Encyclopædia of Religion and Ethics," edited by Dr. James Hastings, of which an early copy of the first volume was on view at the International Congress for the History of Religions at Oxford last week, is to be completed in ten volumes of about 900 pages each (imperial 8vo., 28s. net a vol.).

The list of those who have undertaken articles and rendered help in other ways offers a splendid array of talent. Under the general heading of "Ethics, Philosophy, Psychology, Sociology," we find among the contributors: Professor Eucken, of Jena; Principal Garvie, Professor Boyce Gibson, Mr. Benjamin Kidd, Prince Kropotkin, all of London; Dr. S. H. Mellone, of Belfast; Professors J. H. Muirhead and J. H. Poynting, of Birmingham; Professors Royce of Harvard, James Seth of Edinburgh, Troeltsch of Heidelberg, and Upton of Oxford.

UNDER other headings of Anthropology and Ethnic Religion, American Religion, Buddhism, the Religions of China, Japan, Korea, of N. Europe, of Greece and Rome, of India, Muhammadanism, Persian, Semitic and Egyptian Religion, we find in each case names of some of the highest authorities and best-known scholars. Under Christianity we find, among many others, Principal Adeney, Principal Gordon, and Professor Peake, of Manchester; Dr. Vernon Bartlett, Principal J. Estlin Carpenter, Dr. R. H. Charles, Principal Fairbairn, Dr. J. E. Odgers, and Professor Sanday, of Oxford; Professor Bonet-Maury, of Paris; Professors Burkitt, W. R. Inge, and H. B. Swete, of Cambridge; Professor von Dobschütz, of Strassburg; Principal Marcus Dods, of Edinburgh; and Bishop Ryle, of Winchester.

A FEW of the promised articles in the Encyclopædia, with their authors, may be also mentioned:—"Agnosticism," by Principal Garvie; "Alexandrian Theology," by Professor W. R. Inge; "Animism," by Count Goblet d'Alviella; "Antichrist," by Professor W. Bousset, of Göttingen; "Egyptian Art," by Professor Flinders Petrie; "Hebrew and Jewish Art," by Mr. I. Abrahams, of Cambridge; "Mithraic Art," by Professor F. Cumont; "Bible," "Miracle," and "Supernatural," by Professor Sanday; "Character," "Dualism," "Individuality," by Professor Eucken; "China," by Professor de Groot; "Crystal-Gazing" and "Hallucination," by Mr. Andrew Lang; "Philosophical Dogmatism," by Dr. S. H. Mellone; "Fatherhood of God," by Principal Marcus Dods; "Immanence," by Professor A. C. McGiffert; "Jahweh," by Professor Driver; "Jesus Christ," by Dr. Fairbairn; "Paganism," by Professor H. M. Gwatkin; "Schleiermacher," by Professor Troeltsch; "Society of Friends," by Dr. T. Hodgkin; "Unitarianism," by Dr. Carpenter; "Upanishads," by Professor Deussen; "Vedic Religion," by Professor A. A. Macdonell.

So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and is more fairly dight
With cheerful grace and amiable sight:
For of the soul the body form doth take;
For soul is form; and doth the body make.
Spenser.

It is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district.
—Emerson.

DR. WALTER C. SMITH.

DR. WALTER CHALMERS SMITH, heretic of the Free Church of Scotland, but afterwards the honoured Moderator of his Church, in the jubilee year of the Disruption, revered and loved as a poet-preacher, passed quietly away on Saturday morning at Orwell, near Dunblane, in his eighty-fourth year. Born at Aberdeen, December 5, 1824, he was a student at Edinburgh in 1843, at the time of the Disruption, and under the inspiration of Chalmers, entered the ministry of the Free Church. His first charge was in London, but in 1858 he returned to Scotland, and was minister first at Orwell, where he again made his home when he retired from active service. Both in Glasgow at the Tron Church and afterwards in Edinburgh at the Free High Church, his ministry was highly influential, and as author of the poems in successive volumes, including "Olrig Grange" (1872), "Hilda among the Broken Gods" (1872), "Kildrostan" (1884), and "A Heretic" (1890), he exercised a still wider ministry of enlightenment.

"The time is not yet ripe," said the *Glasgow Herald*, "for a final judgment on the completed volume of his poetical works which Dr. Smith published a year or two ago. But we are safe in saying that while Dr. Smith was in no sense a great poet, he was one of the most pleasing and interesting of poetical writers. . . . If it is better to be loved than admired, then Dr. Smith was one of the happiest of poets, as he certainly was one of the happiest of men."

Characteristic of the spirit of his teaching are those verses in the volume "A Heretic," on "Creeds," which begin:—

Ah! these old creeds,
Who can believe them to-day?
And go on to declare his fundamental faith:
But the spirit has risen
From the hard narrow letter which kept
Men's thoughts in a prison.
Where they struggled or languished or slept;
And now we can soar high above
All the creeds but the Credo of Love.

But ours is an age
Of unmaking, taking things down:
For the warfare we wage
We must swarm from the fortified town
And spread out to find air and room
Beyond the old walls and their gloom.
Yet we have faith
In the Right and the True and the Good,
And in Him whose last breath
Was the prayer of a pitiful mood,
Which smites the meek spirit with awe,
And with love, the true life of all law.

Apart from his longer poems, Dr. Smith is known to us by his hymns, six of which are in Horder's "Worship Song," six also in the Manchester College hymn-book, and four in the "New Hymnal." We quote four verses of one of the best known of these:

One thing I of the Lord desire—
For all my way hath miry been—
Be it by water or by fire,
O make me clean.

If clearer vision Thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.

Yea, only as the heart is clean,
 May larger vision yet be mine,
 For mirrored in its depths are seen
 The things divine.
 So wash Thou me, without, within;
 Or purge with fire, if that must be:
 No matter how, if only sin
 Die out in me.

Other of his hymns are, "Gird your loins about with truth," "Work on while it is called to-day," "Oft, Lord, I weary in Thy work," "Soldiers of the Cross, obey," and the beautiful verses beginning—

O the silences of Heaven,
 How they speak to me of God.

HERBERT SPENCER.*

PROBABLY every man who has published an Autobiography worth reading ought to have a Life written of him as well by some sympathetic friend. The Autobiographic and the Biographic views are necessarily different. If the man is worth understanding at all, he must be seen both from the inside and the outside. A good Autobiography is more instructive than a Biography. Every man thinking of himself may well echo Burns' prayer, "O wad some power the giftie gie us

To see oursels as ithers see us!"

But every man thinking of someone else and wanting to understand him ought to pray:

"O wad some power the giftie gie us"
 to see this man as he sees himself.

The man's own point of view, his estimate of himself, his conscious and unconscious ideals, his self-justifications, his confessions of failure—these are all-important. We cannot judge him by what he said or did or appeared to be. We can only know him if we realise, in addition to his outward achievements, what he tried to do, what he wanted to be, and what he thought of himself. Even the hardened criminal is not to be completely understood until we see how his actions looked to himself, and get some idea of the atmosphere of his mind. Still more is this the case with the respectable member of society. The Autobiography of the criminal will usually mitigate our condemnation of him in some respects. The Autobiography of the sober citizen, on the other hand, when quite sincere, often reveals weaknesses and unpleasantnesses which were not realised even by his closest friends. It makes us think of him as more egotistical or ill-tempered or vacillating than he appeared to be in the eyes of his friends and in his outward daily life. It may be all true, and yet it is not the whole truth. The sincerity and self-abandonment of the confession makes us think of him as a more disagreeable or worse man than he really was. We miss the point of view of the spectator or the friend; we see him only from within, and we forget that in the common intercourse of daily life men often found him kind and considerate, full of energy and stimulating thought. The danger of confession giving too dark a view is seen in the Confessions of Augustine and Rousseau. It is seen in the self-conscious

remorse and sorrows of Carlyle. In his case there can be very little doubt that he has created a false conception of himself, and that neither his wife nor his friends found him so difficult or unpleasant a person to live with as might appear from his own description of himself.

In the case of Herbert Spencer we have none of the morbid self-condemnation of Carlyle. We have rather an irritating self-satisfaction, an arrogant self-confidence, a meticulous interest in his own health and his own affairs which leads us to regard him as the quintessence of priggishness and egotism. There is, of course, much more in the Autobiography than this. It is the description of his own life and work and ideas by a man who had an enormous influence upon the thoughts of his time. It gives us a striking description of his industry, his dogged determination, and the course of his development. We welcome gladly the re-issue of the Autobiography at a greatly reduced price.* It is a remarkable human document, and is well worth reading, although it does not give a pleasing picture of the philosopher. But just because of the inwardness and the unvarnished sincerity of the Autobiography, there is need that it should be supplemented by a Biography which should give us some idea how he appeared to his friends as well as how he appeared to himself. We heartily welcome, therefore, Dr. Duncan's "Life and Letters of Herbert Spencer"; we feel that no apology is required for its publication, and that, on the contrary, it is an act of justice due to the memory of a remarkable and important man.

Dr. Duncan writes in his preface as follows:—"Mr Spencer was impressed with the truth that one's estimate of one's self is sure to err on the side of excess or defect. Vanity in one case, self-depreciation in another will prevent a well-balanced estimate of one's self being arrived at. While not trying to hide his shortcomings, Mr. Spencer, like all the finer natures, shrank from parading the more attractive, lovable aspects of his character, thus permitting an apparent justification for the opinion that he was all brains and no heart. This is one of the erroneous opinions which will, it is hoped, be removed by perusal of the following pages."

The "Life" written by Dr. Duncan contains, of course, many letters from Spencer to his friends. It is not—and no one would desire that it should be—merely an outside criticism and descriptive account. But a man's letters to his friends or acquaintances are generally more trustworthy than any self-conscious account of himself written to the world at large. On the whole, it will be admitted that this "Life" by Dr. Duncan gives the impression of a pleasanter, a more interesting, and less egotistical personality than we receive from the Autobiography.

Spencer was a good son, a loyal friend, a man prepared to make any sacrifices on behalf of truth, and one of the hardest

workers of his time. When we think of him as a system-builder we naturally compare him with Comte. Spencer's character shines brightly in comparison. There was in him an independence of character and a manliness and veracity of spirit which we miss in Comte.

In spite of his self-absorption, so that we sometimes think, from his account of himself, that the only things he deeply considered and cared for were his work and his health, we realise from Dr. Duncan's "Life" that he was a true friend, and that he was considerate and thoughtful in many little ways. He notes in his Diary, when travelling in Egypt, "Excursion to Assouan. None but small donkeys, which I would not ride, disliking to overtax them. Walked through desert both ways."

It must strike us at first as rather curious with our preconceived ideas of Spencer as a prosaic, egotistical theorist, to find him an intense lover of Shelley.

"Of his poetry I have become a more and more devoted admirer. I cannot but think his 'Prometheus Unbound' the finest composition in the language." And yet, if we consider it, we shall find there was something alike in the most ethereal of poets and the most dogmatic and self-satisfied of system-builders. They were both essentially dogmatists and absorbed in their own theories. They were both rebels against convention, both prepared to stand alone against the world in arms, both idealists and enthusiasts.

It is the fashion nowadays to belittle Spencer's work. The Neo-Kantian and Hegelian philosophers are utterly opposed to him, and are at present in power. And the Socialists, who find much to help them in Hegelianism, find Spencer's philosophy in direct antagonism with their ideals and theories. They both agree in treating Spencer as hopelessly out of date. It is a poor argument, and is sometimes nothing better than cant, to condemn a man's thoughts by saying they are out of date. Plato is not out of date, nor Spinoza, nor Kant. There is no reason on the face of it why Spencer should be out of date. There is a curious irony in the fact that the same thing is said about his most doughty antagonist, Dr. Martineau.

It is a lazy way of dealing with a man with whom you disagree. Both Dr. Martineau and Spencer have expressed very forcibly and clearly certain philosophical and ethical principles. They cannot be set aside by calling them old-fashioned; they must be refuted, not despised. In the coming conflict both in philosophy and economics, between Socialism and Individualism, between Determinism and Free Will, between belief in God as all and man as something, Spencer is one of the strongest supporters of Individuality. He may not have been a believer in Free Will, but he stands for man against the State, and, in a sense, for man against God.

He was a great lover of justice and a great believer in the capacity of men to work out their own salvation if left alone with the forces of nature, or, as it might be described in Biblical language, to wrestle with God. He disliked and suspected interference. He believed in the beneficent results of nature working through the laws of evolution.†

* Nothing that can be written will make

* "Life and Letters of Herbert Spencer." By David Duncan, LL.D. (Methuen & Co. 15s. net.)

* "An Autobiography." By Herbert Spencer. 2 vols. (Williams & Norgate. 12s. 6d. net.) The original price was 28s. A review by the late Rev. R. A. Armstrong appeared in THE INQUIRER of Aug. 6, 1904.

Spencer a very attractive or sympathetic character. But Dr. Duncan has made us realise that he was a more forcible and interesting and kindlier man than the Autobiography portrays for us. We are obliged to Dr. Duncan for his rectification of a false impression.

H. G.

NASTURTIIUMS.

THE nasturtium, by reason of its cheerfulness and fertility, is dear to those who cannot afford to lay out time or money in the cultivation of more precious flowers, but it is not often honoured with the praises of the poets. This may be because the latter are jealous of the rose's fame, and pledged to eternally uphold the supremacy of the lily. It may even be because the acrid perfume and indifference to beautiful surroundings which characterise the democratic *Tropæolum* awaken in their fastidious souls a certain disgust, such as a patrician may have felt in ancient Rome when he chanced to witness the coarse merry-making of his slaves. But however that may be, this common flower, which will drape its garlands about a coal-shed in some filthy back-yard in Bermondsey as gaily as the crimson Rambler will twine its blooms along a rustic fence at Uxbridge or Edgware, has a beauty of its own which sets the fancy wandering. It is a beauty which has something gorgeous, something alien about it, and for this reason it never appeals to the average British mind in quite the same way as that of the more homely larkspurs and sweet-peas which we associate so inevitably with our English cottage-gardens. Nasturtiums indeed burn with a radiance of colour that reminds one of hot roof-gardens in countries parched by the sirocco, or of arid stretches of desert rolling, like a tawny sea, beneath the Libyan sun. They have almost the strangeness, especially in some lights, of tropical flowers, together with that air of being intensely awake and brimming over with vitality which is so foreign to their shyer sisters of the violet or anemone tribe, for instance; but, withal, they curl so lovingly over dilapidated walls, and shabby window boxes, often in an atmosphere impregnated with soot, that one feels they are possessed of a more kindly spirit than the proud cactus or aloe, which always preserve an air of aloofness even when they consent to flourish in our midst.

But how is one to describe, without the aid of brush and palette, the myriad hues of the nasturtiums! . . . Our "infantine vocabulary," as Maeterlinck has called it, makes it utterly impossible to adequately convey the idea of grades of colour except by means of metaphor and analogy. "There are millions of books," said Richard Jefferies, "and yet with all their aid I cannot tell you the colour of the May dandelion." Another writer, J. Addington Symonds, sadly complains that when we wish to distinguish between the tints of green, blue, yellow, red, we must "select some objects of nature, a gem, a flower, an aspect of the sea or sky, which possesses the particular quality we wish to indicate," and so we talk of sapphire blue and apple green, of topaz and

amethyst, of rose and flame, of forget-me-not, and almandine; but such designations cannot conceal the "poverty of language" which afflicts the lover of beauty when he seeks to convey in words the hues and perfumes of flowers.

Never, surely, does one realise the truth of this more clearly than when one is contemplating those riotous blossoms which run about the earth, or clamber up the wall, with such opulence and vitality. As a matter of fact, when one sees a great many of them together, on a cloudless day in July, they seem to be less stained with colour than actually composed of intense light, which almost makes the eyes ache. They are, indeed, allied to that giver of light, the sun, both in its glory of uprising and of setting, even more than their good friends the marigolds, for they do not yield only the gorgeous orange tints which fire the western sky at the close of day, or the passionate blaze of noontide when the earth is breathless with heat, but the steady golden glow which enwraps "the long blue solemn hours serenely flowing," and the delicate pink flush that yet seems to have in it a suggestion of palest saffron, born of an April dawn. Nothing is more wonderful, too, than the way in which this fertile flower seeks to adorn herself with the colours that belong by right to other members of the "fair sisterhood." The wine-dark hue of the velvet-suited wallflower, the light vermillion of the rough-headed poppy, the pale lemon-colour of the primrose, the fiery flame of the tiger-lily, the pure gold of a March crocus or a bush of moorland whin, the fierce yellow of a crimson-streaked tulip, the scarlet of the pimpernel—all these are found in the varied blooms of the nasturtium, with their beautiful pencilling of brown or purplish-red, and their soft, silky petals, as exquisite to the touch, but not so cool, as those of the damask rose. And yet she retains her individuality, like a genius with wide human sympathies who tries to be "all things to all men," but who realises that, after all, he can never be altogether like other people. And we would not have it otherwise. For, in her quiet miraculous way, as she throws out her twisted tendrils, with their quaint curls and convolutions, and thrusts ever upward those flat, disk-like leaves (so intricately veined), which seem desirous of drawing to themselves the full tide of the sun, she accomplishes what so many more highly-praised flowers are incapable of doing. She covers up ugly lines and excrescences—signs of decay, or of man's imperfect taste—draping hard walls and hideous corrugated roofs with a veil of leaves and blossoms, and running riot about many a narrow tenement window-sill where some poor city toiler already cherishes a few stunted fuschias or geraniums—a mute testimony to the craving for beauty and joy which is latent in every human being.

The nasturtium, unlike many other flowers, has not a narcotic influence, and the contemplation of her wayward graces does not encourage drowsiness. Her scent is pungent, and her aspect alert. Stately like the lily she is not, nor yet calm in regal loveliness like the rose; but her capriciousness charms the imagination,

and her colour lends it wings. She takes one's thoughts into far-off lands where the sun shines on unstinted when our northern shores are wreathed in mist, where one laughs out for sheer gladness of heart under a sky the colour of deep turquoise, as if one were a child in a cowslip meadow. She reminds one that, whatever "crazy sorrow" may tell us, it is life in more abundance, with its colour, and perfume, and mirth, which we need, and that, all over the earth, there is a great outpouring of beauty which seems to have for its sole object the enchantment of mankind. A pagan gospel it is that the nasturtium teaches, and one to which we gladly listen when the full tide of summer is bearing us along, and when the desire of mankind is all for that wonderful Age of Gold which, if it has never really existed save in a fable, may yet be waiting for humanity in the future towards which we are travelling.

LAURA ACKROYD.

SHORT NOTICES.

The Church and Thisbe Grey, by John Le Breton, is a story of clerical tyranny in an English rural parish. Naturally it is not a pleasant tale, but it is well told and is enlivened with a good deal of humour. It deserves to be read for the sake of the passionate protest which finds expression in it against influences that tend to make village life sordid, servile and miserable. Let us hope, however, that not many villages are so unfortunate in their clergy and church-workers as the "Eden" of these pages. (John Long, 6s.)

The Conflict of Owen Prytherch, by Walter M. Gallichan ("Geoffrey Mortimer"), tells of a Nonconformist minister in Wales who, on account of his advanced opinions, had to resign his pulpit, of his wife's inability to understand his conscientious course or to share any of his intellectual interests, of her jealousy of a more cultured woman and of its disastrous results. The story, which is of deep interest throughout, concludes with the renewal of happier relations between husband and wife and with the prospect of bright days to come. (Watts & Co., 2s. 6d. net.)

MESSRS. A. CONSTABLE & Co.'s series of Shilling Handbooks on "Religions Ancient and Modern" was appropriately brought to the notice of the International Congress for the History of Religions at Oxford. One of the most recent volumes is Professor Rhys Davids' "Early Buddhism," and the volume on "Judaism" by Mr. Israel Abrahams, which was warmly commended in these columns on its appearance, was singled out for special notice by the President of the Semitic Section. Volumes by other members of the Congress are "Animism," by Mr. Edward Clodd; "Celtic Religion," by Professor Anwyl; "The Religions of Ancient China," by Professor Giles; "The Religion of Ancient Greece," by Miss Jane Harrison; "Ancient Israel," by Professor Jastrow; "Ancient Egypt," by Professor Flinders Petrie; "Babylonia and Syria," by Dr. T. G. Pinches; and "Islam," by Ameer Ali Syed.

OBITUARY.

THE REV. J. K. MONTGOMERY.

VENERABLE in years, but ever young and vigorous in spirit, the Rev. John Knowles Montgomery passed away on Sunday at his residence, 3, Abbot's Villas, Chester, at the great age of ninety-two.

Born at Belfast June 23, 1816, Mr. Montgomery was educated there for the ministry, and entered upon his first charge at Tavistock in 1844. A brief ministry at Torquay and then ten years at Huddersfield followed, and in 1860 he became the minister of Matthew Henry's Chapel, in Chester. There he served for thirty-six years. Chester has been his home to the end, and successive ministers at the old chapel have borne grateful testimony to his warm and helpful sympathy and loyal friendship.

In his boyhood Mr. Montgomery witnessed the conflict among the Presbyterians in the North of Ireland which issued in the establishment of the Remonstrant Synod of Ulster in 1830, and he entered the ministry in the year of the passing of the Dissenters' Chapels Act. He had himself been in the fight, in matters theological and social, with keen weapons, but always with chivalrous spirit, and he was very widely known and honoured in Chester as its oldest citizen. He did a great work for popular education there, having been the founder of British Schools in 1867 and for many years the correspondent of other schools. He rendered invaluable service as a member of the Chester Education Authority.

Early in his ministry at Chester was celebrated the bicentenary of the birth of Matthew Henry in the year of the Ejection of the "Two Thousand," his father, Philip Henry, being one. Mr. Montgomery warmly cherished the tradition of liberality which attaches to "Matthew Henry's Chapel." Speaking of him in an address at the funeral, the Rev. H. D. Roberts, his successor in the pulpit, and now of Hope-street Church, Liverpool, spoke of him as follows:—

"Brought up in early years to count the Scriptures as the revelation and standard of the faith, retaining with the growth of theological opinion a peculiar reverence for Jesus, conducting the Communion Service after his resignation of the ministry here with the utmost simplicity and dignity of religious feeling, our friend was ever tolerant of other's opinions, and with old age—noteworthy outcome of a noble principle—became increasingly receptive and comprehensive in his outlook. In his day-schools—they were called "his"—he had achieved a solution of the religious education difficulty. The Bible was taught by the various teachers, and though the interpretation in many superficial senses would be not his, it was left to the teachers on their responsibility, and with the welfare and nurture of children before their eyes, to teach of God and man, and love and duty. And so his work was done, and is being done, for he endeavoured to work out in practice the theory of comprehensiveness which marked the founders of this chapel, and stirred the hearts of his own Irish family to "come out again" for conscience sake, and the open way in religious thinking, and, we may freely assert, the

way of non-subscription has borne fruit well in his walk amongst us."

The funeral service took place on Tuesday, when the old chapel was filled with sorrowing friends. The Rev. D. J. Evans, the present minister, took the first part of the service, and the Rev. H. D. Roberts the prayers and address. At the graveside in the cemetery Principal Gordon officiated. The Revs. J. C. Street and J. Crossley were also present.

Mr. Montgomery married, in 1868, Mary, daughter of the late Rev. C. J. McAlester, of Holywood, co. Down. She died early in 1893, and he leaves a daughter and three sons.

On his retirement from active ministry, Mr. Montgomery preached a sermon in Matthew Henry's Chapel on "The Saving Ideal." It was published in the *Inquirer* of April 11, 1896, and we cannot more fitly close this memorial notice than by recalling some of his earnest words. The text was John xvii. 17, "I sanctify myself, that they also may be sanctified." He spoke in the course of the sermon of the English Presbyterians into whose inheritance they had entered in the venerable chapel in which they were gathered, and he went on:—

"This inheritance of Christian freedom and rights of conscience, we are called upon, my people, to preserve and hand down to coming generations by following the example of their Christian spirits and sacrifices and lives. With charity towards all, keeping the unity of the spirit in the bond of peace, whilst faithful to our convictions, and the light of truth within us, so shall we best fulfil our trust, sanctifying ourselves that others may be sanctified. We can do nothing nobler; nor otherwise so well influence for good those around us, especially the young, and those within the fold. They will be blest by all the good we do, or help others to do, and be hindered, or hardened and degraded by all the wrong we commit, yea, the irreligion, the insincerity we sanction or countenance. . . . For humanity's sake, then, should all keep true and holy their hearts and lives, that others may be helped to walk in ways of Christian goodness, truth, and righteousness."

MR. VINCENT ERRINGTON.

THE Church of the Divine Unity, Newcastle-on-Tyne, has sustained a great loss through the death of one of its oldest and most devoted members, Mr. Vincent Errington, which took place on September 3. Born in 1830, he was one of the few people remaining who remembered the congregation worshipping in the old Hanover Square Chapel, previous to the erection of the present building in 1854. He started life as an engineer, and for some years was with Messrs. George Stephenson & Son. His health failing, he later secured a position in the Post Office, in which he saw forty years' service. He became superintendent of the postal department, and retired eighteen years ago. Apart from this work, the main interest of his life was the welfare of his church. For many years he was a teacher in the Sunday school, and rejoiced to

remember that among his scholars were one of our ministers, the Rev. C. J. Street, and some of our local lay preachers. For over thirty years he was an active member of the Committee of the Northumberland and Durham Missionary Association, and for a long period served on the Church Committee. He had been ailing for several months, but his death occurred suddenly at Whitley Bay, where he had gone for a holiday. He attended the service at the Church of the Divine Unity on the previous Sunday. The funeral was conducted by the Rev. W. H. Lambelle at St. Andrews Cemetery, Jesmond, and many members of the church and representatives of the postal service were present to show their respect. His remarkably noble face and reverent form will be missed from our services, while the integrity of his character and his enthusiasm for our cause will be long remembered. Mrs. Errington predeceased him and he leaves no descendant.

THE Rev. Francis Tiffany, the biographer of Dorothea L. Dix and Charles F. Barnard, whose death is recorded in *The Christian Register* of September 10, was born at Baltimore in 1827, and ordained a minister at Springfield, Mass., 1852, a graduate of that year of the Harvard Divinity School. His last charge for about fifteen years was at West Newton, and since his retirement in 1883 he resided at Cambridge. "A rare and radiant spirit that has only passed on," one of the leading Boston papers said of him. In *The Register* the Revs. J. de Normandie and Clay MacCauley pay warm tributes to the memory of their friend.

THE Rev. Eugene R. Shippen, who was recently in this country, and formerly minister of the First Church of Dorchester, Mass., has been installed as minister of the "Church of our Father," at Lancaster, Pa., about 70 miles to the north-west of Philadelphia. On that occasion his father, the Rev. Rush R. Shippen, formerly for ten years secretary of the American Unitarian Association, was the preacher. The Shippens have an ancestral connection with Lancaster. The first of them to come to America, about 1650, was Edward Shippen, and he, having married a Quakeress in Boston, moved to Philadelphia. Subsequently Eugene Shippen's great-great-grandfather settled in Lancaster, and there his grandfather was also born, and practised law, though on his appointment as a judge he moved further north. The old family house is still standing in Lancaster, but has been converted into a seminary.

A WISH.

MAY health with all its joys be thine,
May peace from thee ne'er stray,
May fortune round thy home entwine
Wreaths of prosperity.

W. W. CHYNOWETH POPE.

I CANNOT even hear of personal vigour of any kind, without fresh resolution. Cecil's saying of Sir Walter Raleigh, "I know that he can toil terribly," is an electric touch. We cannot read Plutarch without a tingling of the blood.—Emerson.

THE CHILDREN'S COLUMN.

THE PILGRIMS OF THE SKY.

SETTING forth with fervent zeal of spirit, taking for his companions Brother Masseo and Brother Agnolo, holy men, and taking no thought for road or way, Saint Francis came unto a little town, where he set himself to preach. "But first he bade the swallows that were twittering keep silence till such time as he had done the preaching; and the swallows were obedient to his word."

It is likely enough that those twittering swallows were rallying for their pilgrimage, for it is then that they gather in their numbers and prattle so volubly. Likely enough, too, that when the gentle saint took his stand near to their rendezvous and lifted up his persuasive voice the frolicsome hearers held their peace awhile. So Francis was encouraged to give the birds themselves a sermon, which he presently did, the little sisters of many kinds gathering on the ground about his feet, he going in amongst them and touching them with his cloak, bidding them be grateful to the good God who had abundantly blessed them, feeding and clothing them though they could neither spin nor sew, giving them the trees to build in and the realm of the air as their own. Then the birds showed their gratitude in their own eloquent manner, and when Saint Francis made over them the sign of the Cross they rose and went their way, singing through the sky, north and south, and east and west, thus crosswise betaking themselves into all the countries of the world.

Now, if we could only follow the flight of the birds during these autumn days and nights, we should find them still flying over the world to the four points of the compass on the course of their great migration. There are few English birds which, as the winter approaches, do not go on pilgrimage, for cold brings scarcity of food, and they needs must fly, some but a little way, others even to the ends of the earth, to find their daily bread.

Unless we happen to be living at certain places on the East or South Coast, most of us see little or nothing of these mighty and wonderful excursions. If we slept under the stars, doubtless, in the stillness of the country, we should sometimes wake up to hear the voices of invisible hosts passing over us. It would be the pilgrims of the sky, a great company of them, on their way to winter quarters, travelling by night, feeding and resting by day. Very high are they above the earth. The astronomer, watching the face of the moon, sees them cross the field of his telescope, and calculates by their size and position that they must be a mile high, or it may be three or even five miles up. Now it is a cloud of rooks, now a host of wrens, now an army of chaffinches or larks, or a great mixed company of many kinds—chattering, twittering, calling to one another so as to keep together in the darkness. So vast are the numbers of the moving host that they have been sometimes spoken of as mighty billows or waves of birds rushing upon our coasts.

Well, it is not our habit to sleep out of doors in October, so we miss a good deal;

but we need not miss everything. Migration is not all done in the night. Then there are the swallows, and we cannot think about migration without thinking of them. We can see them too—at least, as they gather together for the journey. Look at them in a row along the barbed wire fence. See them settling in lines, hundreds of them, on the telegraph wires. And the confabulation, the twittering, the flitting, the circling round and back again and all the farewell songs and speeches and games—the mirth and the business of it! Of course, the date has to be discussed, and the weather. The departure is timed almost to a day, though unfavourable conditions may cause delay. A vast amount of preparation, of course, is necessary before such an expedition can be undertaken, though, fortunately, no luggage to pack. We ourselves have to do no little amount of getting ready before we start for the Continent or even for the seaside. So the birds. To begin with, everyone must have a new outfit. The young birds hatched early this summer are just trim and ready; the older people have to order new suits. They moult as nesting ends, and as soon as their new feathers are fully grown, and therefore their power of flight is at its best, the great day arrives. Then there is another matter of great importance to be observed, and that is, the order of going; for it would no more fall in with the ideas of the swallows to rush off without any order than it would do for a procession to Hyde Park. Who are to start first? The elderly single people. Elderly because they have been before and come back again, and know the way. Single because they can be spared from home duties. So the swallow bachelors and spinsters, the old aunts and uncles, widows and widowers, are drummed up and charged to lead the way. A week or two after, the first broods of young birds are massed, and feel such a longing as they have never felt before to cross the sea. Off they go in the fashion of young people with lots to say. Next come the father birds, leaving the mothers to follow them. Does that look hardly fair? There is reason in it. The males have finished their moult first. The females are not quite ready. They are delayed by home duties; some have late families—their second brood—which were not strong enough to fly with the main company of the children. Through their attentions to them they are hindered and their dress is not completed. As you see sometimes in going to church, the gentlemen go on ahead and the ladies follow at their own time, so is it with the swallows. Last of all comes a batch of oddfellows—birds that have met with an accident, lost a wing-feather, missed the way, and so forth. At last, by Lord Mayor's Day, they are all gone. Where to?

To that question there have been some funny answers. Some used to think they had flown to the moon. Did some old-fashioned astronomer, discerning the flight against the moon's face, think he saw them there? Another view commonly held until recent times was that the swallows hid during the winter in holes and crevices and hollow trees, where they went fast asleep like dormice. Strangest notion of all—that they clung together in

a cluster like swarming bees and then dropped into a pond, where they lay at the bottom in dense mud and denser slumber, even beneath the ice, until the quickening April sun thrilled them with life again. We can accept none of these explanations. We all know now that the swallows fly over land and sea to Africa, even to South Africa, 10,000 miles away. It is uncertain how long they take over the journey, but we may allow several hundred miles a day. Some birds fly much faster than others. The Dotterel, it has been estimated, completes a journey of 2,000 miles in ten hours, which is at the astonishing rate of 200 miles an hour. The Swift flies as fast.

I spoke of the pioneers and pilots leading the way; for there are definite roads through the air, though we cannot see them, just as there are definite roads or routes over the Atlantic to which the steamers of different companies always keep. The swallows do not merely "go south"; they travel overland along certain tracks, and cross the Channel and the Mediterranean by certain "bridges." They leave us by the Straits of Dover, or fly from the Isle of Wight to Cape de la Hague. When they reach the Mediterranean they cross from Gibraltar or by Corsica and Sardinia, or by Italy and Sicily, and the reason why they keep to these routes is not only because they are the shortest sea passages, but because at one time land extended right across at these points, so the travellers keep to what was once an overland route. But the roads of the birds are almost as many as the streets of London, and they run in all directions. There are sea-roads, mountain-roads, coast-roads, and river and valley roads. The lighthouse keepers enjoy the best opportunity for watching the birds migrating, and they now keep careful records of what they see. Probably the finest point of observation in the world is the little island of Heligoland. There for half a century a famous watcher of the birds, Herr Gätke, kept his post, accumulating a vast amount of knowledge. Here is one of the entries from his book about the Goldcrests I mentioned before. On October 28 and 29, 1882, he records:—"A perfect storm of Goldcrests we have had—poor little souls!—perching on the ledges of the window-panes of the lantern of our lighthouse, preening their features in the glare of the lamps. On the 29th all the island swarmed with them, filling the gardens everywhere, and over all the cliff—hundreds of thousands. By 9 a.m. most of them had passed on again."

Thus twice in the year the feathered hosts, the mighty and the diminutive, "knowing their appointed times," make their wonderful pilgrimages, now to feed and by and by to build their nests again and lay their young about the homes of men, which are the altars of God. On through light and dark they speed, fearless and ardent, till the finches that chirped in our gardens are being greeted by the children of the Arabs, and the swallows that glinted over our ponds are dipping their breasts in the African rivers.

H. M. LIVENES.

EVERY duty we omit obscures some truth we should have known.—*Ruskin*.

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LONDON, SEPTEMBER 26, 1908.

MORAL EDUCATION.

WE have before us this week the two volumes of the Report of an International Inquiry into "Moral Instruction and Training in Schools." Vol. I., The United Kingdom; Vol. II., Foreign and Colonial. Edited on behalf of the Committee, by M. E. SADLER, Professor of the History and Administration of Education in the University of Manchester (Longmans, Green & Co., 5s. net each volume); and also the volume of "Papers on Moral Education Communicated to the First International Moral Education Congress, held at the University of London, September 25-29, 1908." Edited by GUSTAV SPILLER, hon. general secretary of the Congress (David Nutt, 5s. net). This latter volume is the collection of papers to which we referred last week as intended to form the basis of discussion and to be taken as read at the Congress now in session at the University of London. How far this method of procedure may have justified itself we shall know better next week.

Here, at the moment, we are more concerned with the earlier volumes of the Report of the International Inquiry, which is a work of the highest value. Professor SADLER, who is also President of the Congress, tells us in his introduction how the Inquiry came to be instituted. As is often the case in such good work, it sprang originally out of the enthusiasm of two or three individuals—Dr. PATON of Nottingham; an American, Mr. CLIFFORD W. BARNES; Mr. HARROLD JOHNSON, secretary of the Moral Instruction League, and Mr. W. T. STEAD. At their instance a private conference was held in London in the autumn of 1906 of a number of persons interested in educational work, "to consider whether more might not be done by means of moral instruction and training in schools to impart higher ideals of conduct, to strengthen character and to promote readiness to work together for social ends." The result of this conference, which revealed a strong com-

mon purpose, but decided differences of judgment as to the right method and principle of action, was a conviction that more information was required, and that an international inquiry to that end should be instituted. A provisional committee was therefore formed by the addition to the four above named of the Rev. J. BRIERLEY, Mr. J. H. YOXALL and Dr. M. E. SADLER as honorary secretary. Shortly afterwards a letter signed by the Bishops of RIPON, HEREFORD, and STEPNEY, Sir EDWARD FRY, Mr. A. H. DYKE ACLAND, Sir OLIVER LODGE, Dr. PATON-Mr. HARROLD JOHNSON, and the secretary, was circulated, explaining the objects of the proposed inquiry, and asking those to whom the paper was sent to act as members of an Advisory Council, under whose authority the investigation should be carried out.

This invitation met with a remarkable response, and a council of several hundreds, whose names are printed in the Report, was formed, widely representative of all the best educational and social forces of the country. A meeting was held in Caxton Hall, Westminster, February 5, 1907, under the presidency of Mr. JAMES BRYCE, O.M., and an executive committee was elected to carry out the inquiry. The result is these two substantial volumes, of which we can here only briefly indicate the contents. The first section, after Professor SADLER's introduction, deals with "The Roots of the Problem," and opens with a chapter on "The Problem of Moral Instruction," by Professor EUCKEN, of Jena; then Dr. F. H. HAYWARD writes on "The Need for Improved Moral Instruction," Professor FINDLAY on "The Growth of Moral Ideas in Children," Professor MUIRHEAD on "The Religious Foundation of Moral Instruction," and there are a number of other chapters. Then in the second part twenty-two chapters deal with "Moral Instruction and Training in the Schools of the United Kingdom," embodying the results of inquiries as to moral training in public schools and other secondary schools for boys, secondary schools for girls, the Jesuits' Catholic schools, the experience of women teachers, the results of various school activities and co-education, the opinions of teachers and managers of public elementary schools, and other special subjects. One chapter on Sunday schools and adult schools is edited by Dr. J. ESTLIN CARPENTER, embodying papers by others on various classes of Sunday schools. Chapters on moral education in Wales, Scotland and Ireland are added. The second volume embodies the results of inquiries as to France, Belgium, Scandinavia, Switzerland, Germany, the United States, Canada, Australia, New Zealand, and Japan.

Dr. SADLER's introduction is a most

admirable summary of the results of the whole inquiry. It bears witness to the profound sense of need for more thorough training while aware how much is already being done. "Never," he writes, "has the work of combining what is sound and invigorating in the older educational traditions with the intellectual claims and the moral aspirations of the new been of greater moment to civilisation.

In true education, in the education which aims at training up honest and honourable men and women, there must be the kindling power of faith in an ideal. Intellectual and moral discipline must combine in order to produce an alert and adaptive intelligence, trained to concentrate its attention, to trace cause and effect with candour and courage, to weigh evidence and to draw just and accurate conclusions. But that result is not by itself enough. Will power must go along with it, if delicate and intelligent perception is to lead to prompt and vigorous action. Will power is strengthened indeed by the wise training of the body and by the habit of working with others and for others. But if its power is to be rightly used, it also needs the curb of principle and to be trained by liberty for the right use of liberty. It flags or coarsens unless it is sustained by faith in an ideal and unless it is refined by other than merely prudential aims. Thus, though no one aspect of a school's work can be sharply separated from the rest (its various modes of influence being related to one another and interdependent) any more than the work of the school can rightly be judged apart from what should prepare for and accompany it in the education given in the home, and from what must follow it in the workshop or place of business, the highest task of the school is to bear its part in the formation of character and in the imparting of a moral and spiritual ideal.

The evidence gathered from many lands shows that everywhere it is realised that the question of moral education is the heart of the modern educational problem. And while the gravity of the situation, amid the inrush of new knowledge and changing intellectual and social ideals is fully recognised, there is no despair among teachers, but a serious and confident grappling with the new tasks. The report furnishes ample evidence of the conflict of opinion on some vital points, e.g., as to the relation of the religious appeal to moral teaching, and furnishes material for judgment as to a variety of experiments in new methods of teaching; but everywhere it is clear that a lofty ideal is at the heart of the educational effort. Thus Dr. SADLER writes:—

Our evidence shows how widespread among those best qualified to form a judgment is the conviction that the most potent factor in moral education, more potent even than the corporate influence of an honourable community, is the personality of the teacher, whether he who teaches be parent, or teacher in the narrower sense of the word, or employer, or elder comrade

in home, school or place of business. And, difficult though it is to analyse this power of personality, its transmission may be traced first, and, above all, to some kindling ray of sympathy and insight, but also to the influence of example, to the moral force of a clearly apprehended ideal, and to the wise though often instinctive choice of the method of approach.

* * * *

The most essential things of all lie in the personality of the teacher—in sympathy, in moral insight, in an almost pastoral care, in a sense of justice, in candour of heart, in self-discipline, in consistency of conduct, in a reverent attitude of mind, and in a faith in things unseen. The service of those who are most faithful in the ministry of teaching comes from nothing lower than a sense of vocation. We can only be thankful that so many (and, not least among them, some of whom the world hears little) hear and obey the call, and that in its calendar of heroes every nation has placed those of great teachers, men and women, among the unforgotten names. But the fact that the deepest influence in a true teacher's character is a sense of vocation must not obscure from our eyes the need both for exact and careful preparation for his future duties on the teacher's part, and for care on the part of governing bodies and the State lest anxious fears for the future and the dread of want or dependence in old age should harass the teacher's mind and overcloud the cheerfulness of his disposition. Possible failure to secure and to retain the services of a sufficient number of the best type of men and women as teachers is perhaps the gravest danger which threatens the future of our elaborately organised systems of modern education.

The introduction further summarises the result of the inquiry as to methods of school work, especially as to the manner in which the moral appeal is to be made, and as to this last Dr. SADLER concludes:

"So far as Great Britain is concerned, the Committee are impressed by the earnest conviction with which so large a number of the teachers, and especially of the women teachers, both in our elementary and our secondary schools, speak of the power of the religious lessons to inspire a high moral ideal and to touch the springs of conduct. We are assured, by our investigators and by some of those who have given oral evidence, that the withdrawal of the religious lessons from the schools (and in a still higher degree the prohibition of acts of common worship) would be regarded by multitudes of teachers as a calamity, hurtful (as they believe) to the children, injurious (as they know) to their own spiritual life."

TO CORRESPONDENTS.—Communications have been received from the following:—A. B., E. A. B., J. H., W. H., H. S. S., A. T., A. W., W. W.

THE present is a king in disguise.—Emerson.

INTERNATIONAL CONGRESS FOR THE HISTORY OF RELIGIONS.

THE third International Congress for the History of Religions was brought to a very happy conclusion at Oxford on Friday evening of last week. The success was quite beyond expectation, and at the final business meeting that afternoon it was announced that the roll of members had numbered 589, and the committee therefore felt justified in going beyond the 600 pages contemplated for the volume of the proceedings, so that it would be possible to print more of the papers in full, and not merely in abstract.

Sir ALFRED LYALL, president of the Congress, was in the chair, and Professor PERCY GARDNER, chairman of the local committee proposed, and Professor BURKITT seconded, a vote of thanks to him and to the presidents of the nine sections, for their services. This was very cordially passed, and the PRESIDENT having acknowledged the vote, moved two further resolutions of thanks, one to the University authorities (seconded by Professor HILLEBRANDT), the other to the Mayor and Mayoress for their generous reception of the congress, and to the numerous hosts and hostesses who had entertained guests (seconded by Count GOBLET D'ALVIELLA). Professor RHYS DAVIDS then moved, and Professor MORRIS JASTROW seconded, a resolution of thanks to the local committee and officers, expressing especial indebtedness to the chairman and the two secretaries for the very admirable arrangements that had been made. Undoubtedly the grant by the University of the use of the Examination Schools, where all the sections could meet simultaneously and there was ample space for all the operations of the Congress, greatly contributed to its success.

Professor PERCY GARDNER, in acknowledging the vote, said that it would be invidious to mention names when there were so many to whom they had been indebted for help in various ways, but he could not be satisfied without mentioning one name, for his merits in that matter were far beyond all the rest. They had given hours or days to the work, but Dr. Estlin Carpenter had given months, and had practically sacrificed his holiday for the year to the work of preparing for that Congress.

When Dr. CARPENTER subsequently rose to move a resolution, he received a very warm greeting from the Congress, and he gratefully acknowledged the exceptional kindness and goodwill which had been shown to him.

Professor DEUSEN, of Kiel, presented to the Congress two volumes of his history of Indian Philosophy, a work to which he had been moved by the late Max Müller, as chairman of the first Oriental Congress in London. It was a history, he said, also of Indian religion, for the religion and philosophy were closely related and could not be separated.

Professor A. A. MACDONELL, announced that the fiftieth volume of the "Sacred Books of the East," an index volume to the whole series, was now in the press, and about to appear.

Dr. CARPENTER then moved, and Professor MORET, of Paris, seconded, the

appointment of the following International Committee, to arrange for the next Congress four years hence, which it is hoped will be in Belgium or Germany, either in Brussels or Hamburg:—Professor P. Alphandéry (Paris), Count Goblet d'Alviella (Brussels), Professor A. Bertholet (Basel), Dr. Estlin Carpenter (Oxford), Professor von Duhn (Heidelberg), Professor Percy Gardner (Oxford), Professor de Groot (Lieden), Professor Goldziher (Budapest), Professor de Gubernatis (Rome), Professor M. Jastrow, Junr. (Philadelphia), Professor Dr. A. Loofs (Halle), Professor G. Moore (Harvard), Professor Edouard Naville (Geneva), Professor Dr. C. Von Orelli (Basel), Professor Dr. Söderblom (Upsala), and Professor Toutain (Paris). Professor Bertholet was asked to act as secretary to the committee.

Of the Congress as a whole, it is impossible, as we said last week, to present any adequate report, and we can only add here a few more notes, which may serve as some further evidence of the great wealth of interest crowded into those four days. Thursday was a perfect day, which made up for the disappointment of the rain which marred the Christchurch garden party. The beautiful garden at Exeter looked its best in the clear autumn sunshine, and some capital photographs of the Congress were taken. One object of special interest on that occasion was the Buddhist monk, Ananda Metteyya (formerly Macgregor, a Scotchman), who sat in the sun with his absolutely shaven head and yellow robe, and a large bunch of flowers in his lap. Professor Cheyne was also there, in his chair, and received the warm greetings of many friends. On Friday there was rain again, but a very pleasant reception was held that afternoon in Manchester College, when the guests were received in the library by the Principal, and many afterwards found their way into the chapel, to see the Burne Jones windows.

The general meetings of the Congress were held in the South Writing School, where there was ample space for all the members, and in the corresponding North Writing Schools a splendid lantern added greatly to the success of a good many of the lectures, by its illustrations. Thus on Thursday evening Professor Macdonell lectured on "Buddhist Religious Art" and showed some most interesting examples of the development of temple buildings and decoration, and Professor Percy Gardner afterwards illustrated "Greek Influences on North Indian Religious Art." And then on Friday afternoon, in the darkened room, Dr. A. J. Evans, of the Ashmolean Museum, told of the recent work of excavation in Crete, and "New Lights on the Cult and Sanctuaries of Minoan Crete," showing illustrations of the cult of the double axe, and of a nature goddess, looking astonishingly like a Parisian fashion plate.

From the work of the sections we note a few further points.

RELIGIONS OF THE LOWER CULTURE.

The address of the President Mr. E. S. Hartland, of Gloucester, opened with a reference to the chapters on Mythology and Animism in Tylor's "Primitive Culture," published thirty-six years ago,

the general conclusions of which remain unshaken; and then went on to speak of recent progress of research in two directions, dealing with the relations between magic and religion, and the question of belief in "a relatively supreme Being." For his own part, the President offered a theory of the origin of religion different from either of the two previously mentioned, a theory "which lays primary emphasis on two factors; the sense of personality, and the sense of mystery." This was the theory more fully stated in 1906 in his presidential address to the Anthropological section of the British Association, meeting at York.

A paper of special interest in this section was read on Wednesday morning by Mr. R. R. Marett, of Oxford, on "The Conception of Mana." Its aim was to show that the supernatural, as conceived by rudimentary religion, has two main aspects. Negatively, it is *tabu*, not to be lightly approached; positively, it is *mana*, instinct with wonder-working power. These terms have no moral significance, unlike the native terms corresponding to our magic or religion, which express a moral antithesis. The *tabu mana* formula is better suited to provide a minimum definition of religion than the Tylorian animism, the latter being a sort of primitive philosophy which covers far more than the supernatural. *Mana*, however, leaves in solution the distinction between the personal and the impersonal, so that animism has to come to the rescue when supernatural beings of high individuality are evolved, as, e.g., in the case of hero worship, which cannot arise in very primitive society since it lacks the hero.

RELIGION OF THE EGYPTIANS.

The address of the president, Professor Flinders Petrie was given at the general meeting on Friday morning, and dealt with various aspects of Egyptian religion. After speaking of Cosmology, the president went on:—But we must proceed to an entirely different view, the Funerary, which is so prominent that it might well be taken to hide all other aspects of religion. This prominence of the tomb, the pyramid, the stele, and the mummy is mainly due to the rise of the Nile-bed, which has blocked out of sight the Egypt of the living, and only left us the Egypt of the dead upon the desert. It is entirely a false view that we get by the present prominence of the funerary religion; it filled but a small part of the thoughts and activities of the Egyptian, though it is the greater part of what has come down to us. We frequently wonder at the numbers of rock tombs, and the amount of work spent in hewing out the great halls that are seen in the cliffs of Beni Hasan and Asyut. But a closer view shows that these were primarily the quarries for the stone, to build the palaces and temples in the cities below. When hewing out the blocks to serve for daily ostentation it was but little more work to prepare the future resting-place of a feudal noble or a Graeco-Egyptian commoner.

RELIGIONS OF THE SEMITES.

We quoted in our leading article last week from Professor Morris Jastrow's

presidential address. In his admirable survey of recent work in this department, he mentioned with special commendation Professor Karl Budde's History of O.T. Literature (*Geschichte der Althebräischen Litteratur*. Leipzig, 1906), with chapters on the Apocrypha and Pseudepigrapha by Professor Bertolet; and called attention to what he described as a notable defection within the camp of the critical school, in the person of Professor Eerdmans, of Leiden. In his recently published "Alttestamentliche Studien" (Giessen, 1908). Eerdmans questions the fundamental distinction of sources in the Pentateuch, based on the differentiation in the use of Elohim and Yahweh, and argues that the use of Elohim in the Book of the Covenant does not refer to the God of Israel, but is to be taken as a plural. His radical thesis threatens the very existence of the "Priestly Code." (English readers will find articles by Eerdmans in the last two numbers of the *Expositor*, and a reply to the first article by Professor G. A. Smith in the current number.)

In this section one of the most exciting papers of the Congress was read by Professor Paul Haupt, of Baltimore (editor of the Polychrome Bible so far as it has gone) on "The Ethnology of Galilee; or, Was Jesus a Jew by Race." The conclusion was that he was not, but rather an Aryan, with the rest of the population of that district. Critics immediately sprang up on every side, but the matter can only be satisfactorily discussed after full consideration, and we must hope that this paper will appear complete in the volume.

Two other papers belonging to this section were read at general meetings. Professor von Orelli on Thursday morning spoke of "Religious Wisdom cultivated in old Israel in common with neighbouring peoples," and showed that while the prophetic view of religion was peculiar to Israel, the substance of the wisdom literature, on a somewhat lower plain, was shared by others and was cosmopolitan in character.

Dr. R. H. CHARLES on Friday morning read a paper on "Some Ethical Developments of Pre-Christian Judaism," in which he traced the remarkable growth of a loftier conception of Forgiveness to be found in the O.T. (uttering, in passing, a strong protest against the use of the imprecatory Psalms in Christian worship), which reaches its highest point in Leviticus xix. 17, 18: "Thou shalt not hate thy brother in thine heart. . . . Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." Then, having quoted examples of the perfecting of this ideal in the N.T., Dr. Charles showed how the intervening Jewish literature showed the steps by which this advance had been made, and quoted especially from the "Testimony of the Twelve Patriarchs" (which he now regards as undoubtedly belonging to the second century B.C.) remarkable parallels to the teaching of Jesus, showing, in Dr. Charles's view, that he was acquainted with the earlier book.

THE CHRISTIAN RELIGION.

Professor SANDAY, in the course of his presidential address, in speaking of the

antecedents to N.T. study, covered some of Professor Jastrow's ground. He mentioned the article by Dr. Kautzsch on "The Religion of Israel" in the 1904 extra volume of Hastings's *Dictionary of the Bible* as of very special value, and expressed the hope that all young English students would thoroughly ground themselves in that article as a solid foundation for the study not only of the O.T., but of Christianity as a whole. Schweitzer's "Von Reimarus zu Wrede" (1906) he mentioned as having taken a strong hold of him, a combative book of conspicuous merit, in spite of its faults; and his final reference was to Wernle's "Einführung in das theologische Studium" (1908), described as offering ample scope to "his special gift of clear, well-proportioned, vigorous, and vivid presentation."

Professor FRANCIS G. PEABODY, of Harvard, read a paper in this section on Wednesday morning on "New Testament Eschatology and New Testament Ethics," in which he strongly urged that the key of human ethics must be applied to the Eschatology. Jesus was certainly a preacher of righteousness, and Baur himself had recognised that the ethical note was the purest and most unmistakable element in the teaching of Jesus, and the essential core of Christianity. Apocalyptic ideas were to be found in much contemporary literature, but the loftier ethics of the Master were much more original. In opposition to the view which regards the Gospels as drama in which the real purpose is disguised until the last scene, and declares that the Jesus of Nazareth who taught the laws of the kingdom never lived, but is a creation of liberal thinkers, Professor Peabody affirmed that he was essentially a teacher rather than a herald; he demanded service in obedience to the truth, and regarded character as the path to insight.

This paper was followed by another on "The Significance of Early Christian Eschatology" by Professor VON DOBSCHÜTZ, of Strassburg. Jesus, he declared, was not only preparing the Kingdom, but bringing it. To Jesus, God was the Father, and life was in communion with Him. What, he asked, has Romans viii. to do with Eschatology? There was indeed Eschatology at the back of it, but it was changed, it had no external, political significance, but an inward meaning.

Dr. SANDAY, as President, expressed the warmest approval of these two papers, and hoped they might be printed together and issued as a pamphlet for wide distribution. In the course of an interesting discussion which followed, Professors Burkitt and Kirsopp Lake inclined to the extreme Eschatological view of Schweitzer, and Mr. Claude Montefiore also took exception to some of the positions of the papers; but Professor Percy Gardner maintained their thesis. Much dwelling on the Eschatological view, he said, implied want of confidence in the Divine government. Jesus left all in the Father's hands, sure that all would be well. Paul also was fundamentally ethical in his teaching.

One concluding personal note. The Government of China was represented at the Congress by two members of the Imperial Legation in London, Mr. Ivan Chên and Mr. Liu Ti-tão, who were enter-

tained during their stay in Oxford in the Residence at Manchester College. There also was Professor de Groot, of Leiden, whose great work on "The Religious System of China" in five volumes, written in English, was published at Leiden, 1892-1907. Professor Anesaki, of Tokyo had, unfortunately, been obliged to return home before the meeting of the Congress, and two papers of his were read by Dr. Carpenter.

LAMBETH AND THE ATHANASIAN CREED.

THE Bishop of Chester, who was chairman of the Committee on Prayer Book Revision, has published a Note in reply to regrets expressed that the Lambeth Conference did not deal more frankly and helpfully with the problem of the Athanasian Creed. With regard to the two resolutions dealing with the *Quicumque Vult*, he points out that the first (No. 29) carries on the request made by the two previous Conferences for a new translation; but "without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the *Quicumque Vult*. The second (No. 30) deals with the liturgical use of the formula, and the following points in its treatment of the subject are noteworthy:—

"It starts from a fact, the significance of which many persons have not yet realised, that the use or disuse of this hymn (not Creed) is not a term of Communion. Of the 242 Bishops 'in full communion with the Church of England' who attended the Conference, not far from one-third, representing the Irish, American, and Japanese Churches, do not use it in public worship. Moreover, it is not included in the Articles laid down by the Conference of 1888 as a basis for home reunion. These require only the 'Apostle's Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.' It expresses the opinion that 'the several Churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable.'"

The Bishop then quotes resolutions passed by the Convocations on this subject, and concludes as follows:—

"Unquestionably our present practice is far from commending the faith to very many loyal and devout Churchmen whose consciences are solely disquieted by the minatory clauses, taken in their plain and historical sense. The first sound of these clauses so jars upon many thoughtful minds that they are rendered comparatively unresponsive of the doctrine which follows. Hence the public recitation of the *Quicumque* is, in the Bishop of Birmingham's words, 'likely to do more harm than good to the very cause it seeks to serve.' In 1905 the Upper House of Canterbury recognised 'the distress and alienation of mind which public recitation of these clauses causes to many serious Churchmen.' In the same year memorials to the Archbishops of Canterbury and York from eighteen Deans of those provinces and from ninety-three resident members of the Senate of the University of Cambridge bore like testimony. And the trouble is, of course, no new one. Two instances may be mentioned from the circle of Mr. Keble's intimate

friends. In his Charge of 1873 Bishop Moberley said, 'I am distressed, and have always been distressed, at what are called, and (I will venture to say) not improperly called, the damnatory clauses.' The other case is that of Sir John Awdry, which I am permitted by his son, the Bishop in South Tokyo, to mention. Just ninety years ago Sir John Awdry would have chosen the ministry of the Church, but chose the law instead, because of the difficulties which the use of the *Quicumque* in public worship presented to him. He was a fellow of Oriel with Mr. Keble, by whom, after the Gorham Judgment, he was consulted 'as a lawyer and a Churchman.' 'This difficulty,' remarks Bishop Awdry, 'has cost the Church much—more than is known.' The Lambeth Conference has now urged that full regard should be paid to consciences thus disquieted. But relief to them should of course so be administered as to cause as little distress as possible to those who value the present practice. In 1870 Dr. Hort wrote:—'I have the strongest feeling of the mischief which the Athanasian Creed is doing, and dread of the greater mischief likely to be produced by mere tinkering' (*Life*, ii., 128). Speaking only for myself, I submit that 'the very careful deliberations' of the recent Conference did not result in 'mere tinkering.' The door has been declared open and the way has been shown along which the several Churches of our Communion can rightfully arrive, each for itself, at 'the best permanent solution' of this painful problem. May it not be further said that the Conference has indirectly contributed towards such an end by the conspicuous absence of the minatory tone and temper from its own utterances?"

It remains, therefore, for the Church of England to move for itself in this matter, after the example of the Irish and American branches of the Anglican Communion.

FALLING LEAVES.

To sing as blithely of falling leaves as of opening buds would be culpable optimism. Also it would betray moral colour-blindness. When nature changes her text, it is not that she may preach us the same sermon. There is one glory of the spring and another glory of the autumn. The glory of the one is not greater than the glory of the other, but different from it. But it were pessimism still more culpable to sing despondently of autumn. Lyte's lovely hymn, "The leaves around me falling, Are preaching of decay," strikes a true note, albeit too melancholy, for most. Much of the beauty of autumn is the beauty of decadence, but the healthy mind delights not to muse on decay. It cannot be gainsaid that the falling of the leaves is the falling of the curtain on the pageant of the year. But what a picture is this last episode of the pageant—the woods and lanes, gorgeously sombre in their madders and siennas, russets and gold, relieved by splashes of vermilion! Yes, their glory is that of setting-suns, of resplendent colourings, fading and departing as we look at them. But, all this loveliness is a phase (we are apt to forget) of life, not death. Decadence? Yet what is decadence? It is only transformation and

transmutation. Not a single leaf fluttering down to earth is ever lost. Nature, provident for winter, spreads in autumn a mantle over root and rootlet. She stitches this mantle with rain-drops, and fits it to earth's bare shoulders with the shaping and binding hoar-frost. When the mantle is no longer needed, she converts it from a sheltering garment into a nourishing food. Falling leaves—such waste, such loss, such disorder! Nay, here is winter clothing, fire, and food for tree, and shrub, and bulb. The falling leaves preach as eloquently of life and conservation as of death and decay.

What a marvellous combination is here, of beauty and economy! A sudden stripping bare of the trees would give a violent shock. If by the first biting blast of autumn the forest leaves suffered, as do potato and dahlia leaves, and shrivelled and blackened like burnt paper, the change would be cruel in its severity. Instead of that, the process is one of quiet, and even slow, transition. Before disrobing blasts and disintegrating frosts are to work their will on them, the leaves are to grace the landscape with all the tints of a painter's palette, to give to summer's departure a splendour befitting its stately opulence.

Autumn is as active as spring, but it is a downward instead of an upward activity. Nor is there anything disparaging in that, for upward and downward are not merely correlative, they are complementary terms. In the economy of nature, in the wisdom of God, downward is as valuable as upward. May it not be that with human life the same is true? What we call death may indeed be as Longfellow puts it:

"But the entrance of the life Elysian,
Whose portal we call death."

The falling leaves speak to us of life's twofold aspect, its summer and its winter, its outward and its inward—the life of external appearance and the life of inward reality. The tree which has looked symmetrical when covered with its wealth of green may, when stripped of its foliage, show a distorted and irregular framework. Exteriors often deceive. So there is a life of outward action and a life of inward energy. There is a communicative life, and a meditative life—a life which spreads itself over many external interests and a life which strikes deep down to solid foundations and to springs of eternal nourishment. The tree that is not well-rooted may bear leaves for a time, but soon it must wither away. Actions, like leaves, are a deceptive mark. Many a rotten trunk still holds the sap of potential leaves, but leaves—nothing but leaves—are an encumbrance to the ground. When the tree is examined men look to its heart. If its heart is unsound, it is hewn down and cast into the fire.

The falling of the leaves marks the resting and recreative season for the trunk and limbs of the tree. It is nothing after all that the tree has shed its leaves. It has merely parted with a temporary garment. And when the beauty of a man's spring and summer is departed, there should be a time for gathering strength, for thoughts less shallow than in youth, for a deep down-plunging of life's roots to the rock divine of imperishable vitality.

Though the outward man perish, the inward man should be renewed day by day. When the brave tree is marked for a fall, it should be sound to the core, fit for a place in that temple of progress which is ever abuilding, never complete.

The "wild west wind," that "breath of autumn's being," which tests the trees of the forests, has its counterpart in those tempests which sweep over man's soul, coming in their greatest fury when the autumn of life is begun. Then mere outward dress and ornamentation fall away. Then, if ever, life's plentiful illusions crumple up and flutter forth. It is suddenly realised that the rose is blown, that the summer swallows have fled, that skies are bleak, and fields are bare, that there is nothing between the rugged tree and the winter's blast. But then, if ever, the soul sees itself, knows itself, and, spite of some sadness, hails the naked truth. It is what it is, as the bare tree is that and no more. And, perchance, the soul, like the tree, can endure now what would once—when over-weighted with leaves—have wrecked it. Summer was the time of illusion and dream, autumn is searchingly real.

The leaves are falling because their work is done. The fruit has been gathered, and the seeds have been scattered. That, and not the fall of the leaf, is what matters. Autumn is a crowning time. Yet, too, it is but the prelude to another spring. That wild west wind is but

"The trumpet of a prophecy!"

"O wind,

"If winter comes, can spring be far behind?"

A. T.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

A DISCLAIMER.

SIR,—A few years ago I contributed some verses to THE INQUIRER entitled "Morning Aspiration." These verses have been reprinted, slightly altered, and annotated, with my name appended as though I sanctioned the publication.

As two of my friends who have received copies have asked for an explanation, and others may have been puzzled, will you allow me to say that the verses have been thus printed not only without my sanction but without my knowledge? I do not approve of the alterations, and disclaim all responsibility for the note about "plurality without the number," which seems quite meaningless to me.

Bridgwater.

C. E. PIKE.

Every message of affection which reaches us is a spiritual message. Every word which depresses or elevates us comes not from a material, but from a spiritual source. Our consciences and our reasons are ours, because we are spiritual; we address the conscience and reason of other men because we own them to be spiritual. —F. D. Maurice.

THE UNITARIAN VAN MISSION.

WE very much regret to announce that an unfortunate accident has befallen Mr. Arthur Barnes, the lay missionary with the Welsh Van. The van was to be moved on Monday afternoon last, the 21st inst., after the successful meetings at Cefn Coed, to Penyrheolgeryg. On one of the descents Mr. Barnes, after attending to the slipper brake, attempted to remount the box seat so as to control the handbrake. In doing this he slipped and the near fore wheel passed over both his legs. Fortunately he managed to wriggle himself out of the way of the hind wheels and thus escaped almost certain death. Mr. Barnes was carried at once to a surgery, and after medical attention his removal to the Merthyr General Hospital was ordered. Here he received every kindness, and it was found that no bones had been broken. A telephonic message was sent to Rev. J. Hathren Davies, of Cefn Coed, who has spent much time since with Mr. Barnes, and reports that he is progressing satisfactorily. Dr. Ward states, however, that Mr. Barnes will require several weeks' rest before he is completely restored. Mr. Davies is asking permission to remove Mr. Barnes to his house as soon as he is able to be moved, and is meanwhile attending to the work of the Mission, and has asked his eldest son to act in Mr. Barnes' place for the couple of weeks which the Mission has still to run. Mr. Barnes will have the sympathy of hundreds of friends who have made his acquaintance this summer in Wales, and of many more who remember him as missionary with the Midland van last year. He has been a splendid helper of the Mission, painstaking and indefatigable, and especially careful for his van on journeys that no accident should happen through the possible carelessness of carters. All who have joined in the work of the Mission will share our hope that our comrade may soon be fully restored.

The comparatively poor returns of last week seemed to indicate that we were nearing the end—the nights shortening, the rain and cold making outdoor work unpleasant, and the general conditions suggesting the advisability of bringing matters to a close as soon as possible. The meetings of this week, however, have been full of surprises, and are entitled to rank with the most successful of the summer. Even in point of numbers they come behind only the three great weeks of August when the conditions were all in favour of outside meetings. The Midlands van has had one of its best times, and the Welsh returns are eminently satisfactory. Scotland, where Rev. A. Webster has been relieving Mr. Russell, does well, and as the van is being taken back to the neighbourhood of its triumphs, there is every prospect of a fine finish at the end of the month. The London van had poor gatherings in the early part of the week, but on arriving at Guildford it came in for a run of meetings which ought to make some impression on that small town.

LONDON DISTRICT (Lay Missioner, Mr. H. K. BROADHEAD).—The Van turned homeward at Reading, intending to work its way back by Basingstoke, Alton and Farnham, to Guildford. Basingstoke,

however, was the only place where a halt was made, and here the meetings did not amount to anything. On the first evening large numbers of young men were about, who took the literature readily, and seemed only to require an assurance that it was "not Salvation Army." They seemed willing, too, when the meeting began, but their interest evaporated in a few minutes, and though the numbers who remained were considerable, there was very little response to what was said. The second night the weather prevented any further test, and no meeting was held. On the last night, Rev. J. Page Hopps delivered the address, but reports that the audience compared very badly with that at Reading in the previous week. Farnham promised well, but when the Van arrived the lay missionary found that he could not afford to pay the heavy tolls that were demanded, and accordingly continued his journey to Guildford. He arrived there several days ahead of his time, but found a hearty welcome awaiting the Mission, which, under the leadership of Rev. R. J. Hall settled down to hard work. Mr. George Ward and his congregation gave every assistance, and the meetings were large and encouraging. The Kensit preachers were in the little town, but despite this counter-attraction, the Mission opened splendidly. Plans for this week have had to be modified owing to the indisposition of Rev. A. Hurn, and the Slough visit has been abandoned. To-morrow the Van opens at Hounslow, and will probably bring its season's work to a close at the week-end.

MIDLAND DISTRICT (Lay Missioner, Mr. B. Talbot).—The week has been spent at Oldbury, where one of the most successful missions of the summer has been held. Rev. J. W. Austin was the missionary in the early part of the week, and the later meetings were conducted by Rev. G. L. Phelps. At all the meetings Rev. W. G. Topping took some part, and his people entered heartily into the work. Mrs. Topping and Mr. F. Hall accompanied the singing. Each night the young men of the school moved the Van to and from its day station, thus saving expense. Rev. T. Paxton and F. A. Homer also helped and friends were present from several of the neighbouring congregations. On Saturday night, owing to the market ground being occupied, the meeting was held in the school yard, and the audience was a very large one. Chairs and a pew were brought out of the chapel for the use of the older folk, and must have contributed a good deal to the comfort of the fortunate few. The meetings were prolonged to a very late hour nearly every night, and there were many written questions. Samples of these have been sent in with the idea that they might be published, but they will not stand print. They are not equal to the generality of the impromptu questions which the meetings bring forth. The only one which is coherent in any degree, is designed to show that if the Bible is not miraculously inspired, then man has no guarantee for any one of the beliefs which are derived from the scriptures! Rev. W. G. Topping sends in an interesting account of the West Bromwich meetings, which were

mentioned last week. He considers that they were encouraging, and that the audiences were good in view of the fact that the site was inconvenient and that visitors had to climb a bank in order to reach the meeting place. "Before I took part in the Van meetings I felt that the work was just what was required, and now, after nineteen visits, I am more thoroughly convinced of the fact that it is doing a mighty work, and I say with many others who do not yet acknowledge that they are Unitarians, 'God speed the van.'" Meetings this week at Smethwick and Handsworth, and the closing fixture at Small Heath begins on October 1.

SOUTH WALES DISTRICT (Lay Missioner, Mr. A. BARNES).—The accident to Mr. Barnes happened on Monday after the close of a most successful week's mission at Merthyr and Cefn Coed. At Merthyr on the Monday Mr. J. H. Davies occupied the chair and the addresses were delivered by Revs. W. Whitaker and D. G. Rees, the week's missionaries. Mr. Whitaker reports that the meetings were successful and encouraging, and that the local friends were intensely interested. The Cefn people came in good numbers every night, and this made up for the Merthyr congregation, which has gone down in numbers of late. Mr. Gomer Thomas again provided horses for the journey. There were great audiences when the Van came to Cefn itself, and Rev. J. Hathren Davies and his flock helped in every possible way. The missioner was Rev. F. Evans and Rev. R. J. Jones also took part, while Mr. James Evans of Aberdare occupied the chair one evening. On Sunday night Mr. Barnes gave the address in the chapel, and at the open-air meeting afterwards the missioner had the satisfaction of seeing a third of the population of the district present. The sales for the week were better than for some time past, owing, no doubt, to the fact that attention was drawn to the literature which the Van carries for sale. The closing meetings will be held at Brynmawr, where the mission is due on October 1.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Basingstoke, September 14 to 16, two meetings, attendance 225; Guildford, September 18 to 20, four meetings, 1,550.

MIDLAND DISTRICT.—Oldbury, September 14 to 20, seven meetings, attendance 4,220.

SCOTLAND.—Stirling, September 14 to 20, six meetings, attendance 2,400.

SOUTH WALES.—Merthyr Tydfil, September 14 to 16, three meetings, attendance 800; Cefn Coed, September 17 to 20, four meetings, 2,950.

TOTALS.—September 14 to 20, twenty-six meetings, attendance 12,145, average 467.

NOTE.—Corrected return for last week: Twenty-five meetings, attendance 7,970, average 318. THOS. B. SPEDDING.

Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

SCOTTISH VAN, SEPT. 21, 1908.

We arrived at Stirling on Monday, September 14. Unfortunately the rain fell so heavily it was impossible to hold a meeting. On Tuesday I was able to get

a hearing, and spoke to 250 people. On Wednesday 400 people stood in the rain for ninety minutes. On Thursday it rained also, but we had 500 people. On Friday Mr. Webster spoke for the first time from the Van platform, and was listened to by an audience of 500. On Saturday I had the Van taken to Larbert, and in the evening 300 gathered to hear the lecture. On Sunday Mr. Webster preached in the Universalist Church, Stenhousemuir, in the morning, and in the Public Hall, Bonnybridge, in the evening. There were 450 people in the hall. I have been at Aberdeen for the week-end, and return to the Van on Tuesday. E. T. RUSSELL.

OPEN-AIR MISSION IN THE POTTERIES.

ENCOURAGED by the large and enthusiastic Van Mission meetings which were held in some of the Pottery towns last year and this summer, a Unitarian resident in Burslem offered to contribute £3 towards a further effort at Burslem. The Rev. G. Pegler, of Newcastle-under-Lyme, placed the matter before the committee of the South Cheshire Association, of which he is president, and the offer was eagerly accepted. The British and Foreign Unitarian Association kindly guaranteed the balance of expenses, and hymn-sheets and literature were supplied. The missionaries appointed were the Revs. G. Pegler, D. Jenkin Evans, Fred Hall, W. A. Weatherall, and H. Fisher Short, who arranged to conduct a twelve-nights' mission, a chairman and two speakers being appointed for each meeting. Local friends kindly promised to entertain the missionaries, the donor of £3—who preferred to act anonymously—paying for the entertainment of one missioner for nine days at a temperance hotel.

The mission opened in Swan-square on Monday, Sept. 14. The Rev. G. Pegler was in the chair, and the speakers were the Revs. D. J. Evans, of Chester, and H. Fisher Short, of Crewe, the former speaking on "Truth, Liberty, and Religion," the latter on "What is the Truth about the Bible?" Instead of the van, with its dazzling gas lamps, the missionaries had a dray and a couple of dim carriage lamps. A harmonium had been hired, but was not sent, hence there was no singing. The site was poorly lighted, and the night very cold. Despite these drawbacks, however, an excellent meeting was held, the audience numbering about 250, many of whom eagerly questioned the speakers and detained them in conversation long after the close of the meeting. The succeeding meetings have been well attended, the numbers present being between three and four hundred.

The three missionaries already named have conducted the whole of the first week's meetings with the exception of the one on Wednesday, when Mr. Short had to return to Crewe, his place being taken by the Rev. Fred Hall, the newly-appointed minister at Congleton. Mr. Hall, who lost his eyesight about three years ago, gave a very fine address on "The Love of God." The meeting on Friday was spoiled by rain. At the close of Saturday's meeting, one of the audience told one of the missionaries that, as the result of attending

the meetings, he was "almost persuaded," and hoped that an effort would be made to form a congregation in Burslem. The missionaries have noted a striking change in the attitude and feeling of the week's audiences. Monday's audience was openly hostile, but the audience on Saturday was distinctly sympathetic, and many of the hearers expressed approval and satisfaction concerning what they had heard. The missionaries feel that the work they have done was worth doing. Men who questioned them keenly at the beginning of the week openly supported by applause and comment the replies given towards the end.

The mission was resumed on Monday and has been continued throughout the week. Mr. Short's address on Monday on "What is Unitarianism?" provoked the record discussion so far. Several of the questioners manifested a narrow and churlish spirit; but the bulk of the audience were on the side of the speaker, hence the meeting was in every way a success.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—Anniversary services were conducted in the Unitarian Church, Skene-street, on Sunday, September 20, by the Rev. E. T. Russell. There were good congregations. The following evening the annual soiree was held in the church hall. The Rev. A. Webster presided, and addresses were given by Mr. Russell and the Rev. Geo. Thomson, of the Church of Scotland. The choir, assisted by friends, contributed excellent music, vocal and instrumental.

Birmingham: Hurst-street Mission.—Large congregations attended the Sunday-school anniversary and harvest festival services last Sunday, the chapel being crowded to overflowing in the evening. The morning services were conducted by Mr. R. A. Clarke, and the afternoon by Mr. W. J. Cross. In the evening Mr. W. J. Clarke officiated for the first time after an illness which has incapacitated him for work for the last 14 weeks. In the course of his address Mr. Clarke spoke with much feeling of his happiness in being there once more, and his confidence that, while he might have to curtail some of his activities in obedience to serious medical advice, he would still be permitted to share for years to come with his many friends the work of that mission. Special anthems were rendered by the Sunday-school and the chapel choirs, and the fervour and heartiness of the singing and the special nature of the occasion gave unusual impressiveness to a service which will not readily be forgotten by those who took part in it.

Clifton.—The opening night of a "Charles Lamb" Fellowship of Book Lovers (ladies and gentlemen) was held at Oakfield-road Church, on Wednesday evening, Sept. 16, in the lecture room. The Rev. Edgar Fripp presided over an attendance of 20. A paper was read by Mr. H. V. Webb on "Charles Lamb," and readings from "Elia" were given by Miss Jessie Smith, Mrs. Hole, Mr. J. W. Norgrove, and Mr. R. C. Kellaway. A short discussion closed a pleasant evening. The objects of the Fellowship are:—The reading and discussion of papers on books, authors, and literary subjects; selected reading, by the members on "Author Nights."

Denton.—On Tuesday week the Rev. H. E. and Mrs. Perry held a successful At Home at the Wilton-street school. There was a pleasant programme of entertainment and in the course of the evening Mr. Perry gave an address, speaking of the coming winter's work and the bazaar in March for which they were preparing.

Leicester: Free Christian Church.—The Rev. Gertrud von Petzold, who for the last two

winters has held successful Sunday afternoon meetings for working men, took farewell of the meeting last Sunday, when about 200 were present. At the conclusion of her address the men presented her with a gold watch, in token of their esteem and gratitude. Miss von Petzold, as our readers are aware, is leaving shortly for America.

London: Highgate.—The Buddhist Monk, Ananda Metteyya (formerly Macgregor) gave an address in exposition of his faith at the evening service last Sunday. The address was heard with great interest by a crowded congregation. The Rev. A. A. Charlesworth conducted the service. We understand that Ananda is returning very shortly to the land of his adoption.

Oldham (Farewell).—There were crowded congregations morning and afternoon, and at night Lord-street Chapel was densely packed for the farewell services of the Rev. J. A. Pearson, after a twelve years' ministry in Oldham. His subject in the morning was "First and Last," and at night, "Finally, Brethren, Farewell." At the afternoon meeting of the P.S.A. a vice-president, Mr. S. Mellor, a New Connection Methodist presided, and short addresses were given by various members. Among them one by a Scotch Primitive Methodist. After these speeches the president, Mr. J. W. Crossley, on behalf of the members, presented Mr. Pearson with a framed photographic group of the first committee of the Lord-street P.S.A., and this was accompanied by a splendid steel engraving, "The Hay Wain." At the close of the evening service the choir sang the following verses, both words and music by E. Barker, of Oldham:—

Go in peace.

We bid thee God-speed on thy way;

To others sing the glorious lay

Which thou hast sung to us to-day.

Go in peace.

Go in peace.

Thy faithful labours God will own,
Nor shalt thou know what thou hast won,
Until thou reach the final bourne.

Go in peace.

Go in peace.

May earnest souls thy helpers be—

May loving hearts thy portion be—

May God's great love still dwell with thee.

Go in peace.

Preston.—In the massed demonstration in support of the Licensing Bill on Saturday last, the Rev. C. Travers and members of his congregation took the lead in the procession at the head of the Nonconformist Churches, and made an admirable and effective display. The Sunday School was well to the fore with a tableau of children on the sands at Blackpool with the motto, "Less beer, more holidays." The Rev. W. T. Bushrod, of Chorley, together with others from the congregation at that place, as well as representatives from the church at Ansdell, joined in the procession.

More that clouds of purple trail

In the gold of setting day;

More than gleams of wing or sail

Beckon from the sea-mist grey:

Glimpses of immortal youth,

Gleams and glories seen and flown,

Far-heard voices sweet with truth,

Airs from viewless Eden blown.

Whittier.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 27.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. R. P. FARLEY, B.A.; 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, W. J. JUPP.

Deptford, Church-street, 6.30, Mr. EDGAR NOEL.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.

Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. J. HOWARD. "Some Present Aspects of the Kingdom of God."

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, The Cleveland Hall, Cleveland Road, 7, Mr. H. G. CHANCELLOR.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. R. W. KITTLE.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15, Rev. MORGAN WHITEMAN. No Evening Service.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. S. P. PENWARDEN.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford Unitarian Church, 11, Mr. SEYMOUR MARKS; 6.30, Rev. GEORGE CARTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. E. GLYN EVANS, Ammanford.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BEDFIELD, 2.30 and 6.30.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. T. LLOYD JONES; 6.30, Rev. J. ANDERTON.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton Park. Harvest Festival, 11 and 6.30, Rev. FRANK K. FREESTON.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. R. N. CROSS, M.A.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel (during alterations Services in Channing Hall, Surrey Street), 11 and 6.30, Rev. C. J. STREET, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. FREDERIC ALLEN.

WEST KIRBY, Tynwald Hall, opposite Station, (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

WHERE now with pain thou treadest, trod
The whitest of the saints of God!

Whittier.

He is the freeman whom the truth makes free,
And all are slaves beside.

His are the mountains, and the valleys his,
And the resplendent rivers; his to enjoy,

Who, with a filial confidence inspired,
Can lift to heaven an unassuming eye,

And smiling say,—My Father made them all.

Cowper.

I SUSPECT that we shall find some day
that the loss of the human paradise consists chiefly in the closing of the human eyes; that at least far more of it than people think, remains about us still, only we are so filled with foolish desires and evil cares that we cannot see or hear, cannot even smell or taste, the pleasant things around us.—George Macdonald.

SUGAR TAX.

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BIRTHS.

BRANDON-JONES.—On September 18, at 4 Garrick-road, Hendon, the wife of Philip Brandon-Jones, of a son.

HIBBERT.—On the 18th inst., at "The Knoll," Flowery Field, Hyde, the wife of Percy Hibbert, of a daughter.

MARRIAGE.

THORNHILL—WARBURTON.—At Sale Unitarian Church, on Tuesday, Sept. 22, by the Rev. H. Enfield-Dowson, B.A., the Rev. Albert Thornhill, M.A., of Derby, to Daisy, daughter of Mr. and Mrs. Thomas Warburton, of Ashton-upon-Mersey.

DEATHS.

BROWN.—On Tuesday, September 15, at 46, Marlborough-avenue, Hull, Catherine, the eldest daughter of the late David Brown, of Hollybank, West Gorton, aged 77 years.

BROWNSDON.—On September 18, at Bridport, Dorset, Mrs. Mary Ann Brownsdon, aged 91, sister of the late Eliza Brown, whose death appeared in our issue of Sept. 12.

MONTGOMERY.—On the 20th inst., at 3, Abbot's Villas, Chester, the Rev. J. K. Montgomery, formerly minister of Matthew Henry's Chapel, aged 92.

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IN AID OF THE RESTORATION FUND.

Friday, 6th November—Opener: Lady DURNING-LAWRENCE. Chairman: Mr. JOHN HARRISON, President of the British and Foreign Unitarian Association.

Saturday, 7th November—Opener: Mrs. BLAKE ODGERS. Chairman: Mr. HOWARD CHATFIELD CLARKE, Treasurer of the British and Foreign Unitarian Association.

All contributions for the Bazaar may be sent to the following ladies:—

Mrs. HARRISON, 62, Christchurch-road, Streatham-hill, S.W.

Mrs. EPPS, 95, Upper Tulse-hill, S.W.

Mrs. STANLEY, 14, Montrell-road, Streatham-hill, S.W.

Miss MARTINEAU, 122, King's-avenue, Clapham-park, S.W.

Donations in money will be gratefully received by the Treasurer.

It is estimated that about £1,000 will be required.

JOHN HARRISON, Treasurer.


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